16 : 0p0 1644 5.

AN ENDEAVOVR OF

Making the Principles of Christian Religion, namely the Creed, the ten Commandements, the *LORDS* Prayer, and the Sacraments, plaine and easie;

Tending to the more speedy instruction of the meaneſt capacities, and weakeſt memories,

And for the making triall alſo of their underſtandings, who though they have attained ſome meaſure of ſaving knowledge, yet through the weakneſſe of their abilities cannot expreſſe even that which they doe conceive.

The third Impreſſion.

The Preface is ſpecially to be heeded.

Hoſ. 4. ver. 6.
My people are deſtroyed for lack of knowledge.

Iohn 17. ver. 3.
This is life eternall, to know thee the only true God, and him whom thou haſt ſent, Ieſus Chriſt.

LONDON:
Printed for *Thomas Vnderhill* at the Bible in Woodſtreete. 1644.

XUM

A Direction to the Christian Reader, concerning the reason and use of this way of Questions and Answers.

CHristian Reader, Thou hast here an endeavour of making the Principles of our Christian Religion plaine and familiar, even to very weak capacities, and easie to be remembred, even by very weak memories.

How fit it is to perfume this, though thy own experience will best inform thee, if thou be pleased to make triall of it: and then hast care of, yea thou maist partly conjecture, if thou wilt take along with thee the reason of the composition of it in this forme, and the drift aimed at by the Author, which will also direct thee to make right use of it.

I Where is thou canst not but observe at the first view, both a double sort of Answers and a double sort of questions; That is done, because the Author conceives that neither sort alone will suffice to drop knowledge into narrow mouth'd vessels, for whose sake this labour hath been undertaken. Experience hath taught him this, and he is willing to teach it thee better cheape.

II For the Answers (to speak of them first) observe in them first their brevity: Secondly, their compleatnesse: thirdly, their exactnesse. 1. One sort of them are wonderfully as breif as may be; *only Yea, or No*: and yet even they will be of good use for instruction, but especially for triall. 2. Of the other sort also speciall care hath been had, to make them all as short as may be (considering their compleatnesse) that the weakest memory may not justly complaine of burthen.

3 Then for the compleatnesse of their Answers, take notice, 1. That they are all framed into entire sentences of themselves, without depending for their sense upon the foregoing questions. Hereby the learner shall have a stock of Divine Truth in his head, even though

he should forget the questions. And withall, this may help to prevent a common error observable in divers learners; who when the sense is shared between the question and the Answer (as for brevities sake it is usuall) forgetting the question, off give the Answer, which they have learned by rote, to a wrong question, to the great confounding of their understandings: which cannot so easily be here, where the Answer carries ever a full sense in it selfe; besides that for the most part it repeats part of the question. 2. These answers, though suiting directly to the first or head-question of every division, yet also agree fully to every one of the under-questions, by joyning but the brief Answer *yes*, or *no*, which is placed at the end of the question, & making it the beginning of the larger answer.

3 These answers are also remarkable easie, by reason that there is not a word in any of them, but hath been before in some of the Questions of that division. And so after the learner is but little used to them, he will soon get the answer, as having it altogether or in parcels, put into his mouth before in the Questions, and after he hath once learned them, hee will the easier both understand and remember them upon the rehearsall of the questions again, or even of some of them.

III. 1 Now concerning the Questions: First, as there is ever more then one Question belonging to the same division and full answer; so ordinarily and as oft as could be with convenience, the first question is generall, and therefore printed in a different Character, as the answers also are: And then the following questions are sub-divisions of that into more particulars, so to help to make the meaning of it more plain. Secondly, where ever the nature of the generall question would fairly beare it, and that it could be without multiplying too many questions under one head, the under-questions are by way of disjunction one crosse to the other, *Is it so? or so?* directing to own the truth by

answer-

answering *Yes*, & deny the falshood or falshoods (for oftentimes they are more then one) by saying *No*. Yet now and then it could not well be avoided but they must be all of one sort, & so the brief answers of that division, all *Yes*, or all *No*. But these are but few if compared with the rest. Thirdly to every question there is a proper answer fitted. To the head-question the larger answer suits fully; to the rest, the brief, *Yes* or *No* over against it, besides the light it hath from the larger answer, as was noted before. So that in teaching or examining any one question may be asked alone, or at the most borrowing but a word or two out of the foregoing question (which is sometimes left out to spare the trouble of repeating too often the same common and plain words) and even the answering so any one question of a division (if done with understanding & discretion) wil be cleerly so much progresse in the knowledge of divine and saving truth, and lead on fairly to more. Fourthly, the totall number of the head questions and larger answers amounts not to any great proportion, and so will be the sooner learned and easilyer remembred: and the under-questions and brief answers, though making the volume swell, yet diminish the difficulty both of understanding and memory: and by the advantage of them, the author hopes that nothing necessary to be known by way of foundation or principle is omitted, or left without some clearing.

After all, the method and way of teaching these questions & answers to yong beginners may be this: First, read over to them all the questions of a division together, without expecting any answer at all from them at the first. Secondly, then go over the severals, and see what answer they can now make to the head-question by having heard the under-questions, containing among them the full answer. Thirdly, if they cannot doe this, then try whether they can discerne the truth from falshood, by answering yes or no

to the under-questions severally. 4. if this yet be too much for them, then teach them those brief answers by order. 5. being perfect in the briefe answers of that division (and not before) teach them the larger answer. 6. In examining when they have once learned all the answers of a division, ask the head-question twice, namely first and last, that so the larger answer may often be made to the Head-question; and so proceed to another question in due season.

4
5
6

Now the God of all wisdome & grace, who hath graciously promised, that under the kingdom of Christ the earth shall be filled with the knowledge of the Lord, as the waters cover the sea, and particularly that all our children shall be taught of him, Isa. 54. for Jesus Christs sake, and through him our great Prophet his blessing, as upon all other means used by thy, so upon these weak endeavours of his unworthy servant, that by them thou (whoever thou art) that think'st good to accept the making use of them, maist see thy selfe and shine, finde some help towards the more easie overcoming the conceived insuperable difficulty of making those that are not book learned (as the phrase is) attain to any measure of understanding in matters of Religion, so as both thou and they may be both the more willing and able to teach and to learn, until we all come to the blessed perfection promised, when there shall be no more need of teaching every man his neighbour, and every man his brother, saying, Know the Lord, because all shall know him from the least to the greatest: comming all in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.

Esay 12.9
Esay 54. 13.
Ier. 31.34
Heb. 8,11
Ephes. 4. 13.

I end with a double suit to thee: One, that according to thy knowledge, thou be carefull to walke humbly, holily and justly: The other, that receiving any good by this little work, thou pay the Author (though unknown to thee) by affording him a share in thy prayers: in which latter he promiseth again to requite thee whether known or unknown; as being ever

Thine in the Lord Jesus Christ,

HERBERT PALMER.

Questions and Answers tending to explaine the Articles of the CREED.

Question 1.

WHat is a mans greatest businesse in this world?

Is it to follow the world, and live as hee list?

Or, Is it to glorifie God, and save his own soule?

2 Q. *How shall a man come to glorifie God and save his own soule?*

Can they do so that are ignorant?

Or, They that do not believe in God?

Or, Do not serve him?

Or, Must they not needs learn to know God, and believe in him, and serve him?

Q. *Say the Articles of the Beliefe.*

3 Q. *What is it to believe in God?*

Is it not first to be perswaded that there is a God?

And, is that enough without trusting in him as my God?

Or, Is it enough to trust in him at some time only?

Or, To trust in him, and not

A. A mans greatest businesse in this world is to *a* glorifie God, & *b* save his own soule,

a 1 *Cor.* 6. 20. 1 *Cor.* 10. 31. *b* *Mat.* 16. 26.

2 *A.* They that will glorifie God, and save their owne souls, must needs learn to *c* know God, and *d* beleeve in him, and *e* serve him.

c 1 *Chro.* 28. 9. 2 *Thes.* 1. 7, 8. *d* *Rom.* 4. 20. *Heb.* 10. 39. *e* *Deu.* 10, 12. *Rom.* 6. 22.

A. I beleeve in God, &c.

3 *A.* To beleeve in God, is *f* to be perswaded that there is a God, and *g* to trust in him *h* as my God, *i* at all times, *k* according to his word, *l*

f *Heb.* 11. 6. *g* *Psal.*

according to his VVord ?

Or, Is it to trust in him as my God, at all times, according to his Word ?

4 Q. *What is God ?*

Is he a being, infinite in all perfection ?

Or, Is he finite and imperfect as all other things are ?

5 Q. *Are there many Gods ?*

Or, Is there but one God ?

6 Q. *How many persons are there in the Godhead ?*

Are there not three, the Father, the Sonne, and the holy Ghost ?

Or, Are there more then three ?

Or, Fewer ?

And, Is there still but one God ?

7 Q. *Is Iesus Christ God ?*

Or, Is he not ?

8. Q. *Which person is Iesus Christ ?*

Is he God the Father ?

Or, God the Son ?

Or, God the holy Ghost ?

And, Is he the onely begotten of the Father ?

9 Q. *Is the holy Ghost God ?*

And, Is he equall with the Father, and the Son ?

Or, Is he not ?

10. Q. *From whom hath God his being ?*

From

No. 6. g *Ps.* 78. 22. h *Dan.* 6. 23. i *Ps.* 62. 8. k *Psa.* 56. 4. 10. 11.

Yes. 4. *A.* God is *l* a

Yes. being, *m* infinite in all perfection. l *Exod.* 8. 14. m *Job* 11. 7, 8, 9.

No. 5 *A.* There is but

No. one God. n 1 *Tim.*

Yes. 2. 5. 1 *Cor.* 8. 4, 5, 6.

6 *A.* There are *o* three

Yes. Persons in the Godhead, the Father, the Sonne, and the holy

No. Ghost; yet still there is

No but one God. o 1 *Joh.*

Yes. 5. 7.

Yes 7 *A.* *p* Jesus Christ

Yes. is God, *Rom.* 9. 5.

8 *A.* Jesus Christ is

No. *q* God the Son, *r* the

Yes onely begotten of the

No. Father. q 1 *John* 5. 20.

Yes. r *John* 1. 14, 17.

Yes. 9 *A.* The holy Ghost

Yes is *s* God, *t* equall with

Yes. the Father and the Sonne. s *Act.* 5. 3, 4. t *Mat.* 28. 19.

10. *A.* God hath his

u be-

From himselfe onely ?

Or, Hath he it from any other ?

11 Q. *What manner of being hath God ?*

Is God a Spirit ?

Or, Hath he any body or bodily parts, as men and other creatures have ?

12 Q. *Where is Gods dwelling ?*

Doth God dwell onely in Heaven ?

Or, Is hee every where in all places ?

Or, Onely in one place at once ?

13 Q. *If God be every where, how is it we do not see him ?*

Is God to be seen with a mans bodily eyes ?

Or, Is he invisible ?

14 Q. *What, or who is God like unto ?*

Cannot a man make a picture that may be like God, as of an old man sitting in Heaven ?

Or, Is he like any thing to be seen in the world ?

15 Q. *What perfection of power, or strength is there in God ?*

Is he Almighty ? and can he do all things ?

Or, Is there any thing too hard for him ?

16 Q. *What perfection of wisdome or knowledge is there in God ?*

Is any thing hid from God, which he doth not know ?

Or,

Tes. *u* being onely from himselfe. u *Exod.* 3. 14.

No.

11 *A.* God is a *x* Spirit and *y* hath no body. x *Iohn* 4. 24. y *Iob* 10. 4.

Tes.

No.

12 *A.* God is *z* every where, and in all places. z *Ierem.* 23. 23, 24. *Psal.* 139. 7. &c.

No.

Tes.

No.

13 *A.* God is *a* invisible. a 1 *Tim.* 1. 17. 1 *Tim.* 6. 16. *Iohn* 1. 18.

No.

Tes.

14 *A.* God is not *b* like a man, or any thing to bee seene in the world. b *Isai.* 40, 18, 25.

No.

No.

15 *A.* God is *c* almighty, and *d* can doe all things. c *Exod.* 6. 3. d *Iob.* 42. 2.

Tes.

No.

16 *A.* God is *e* most wise, *f* knowing all things, and *g* doth all

No. things

Or, Is he most *wise*, and knoweth all things?

And, Doth he all things most wisely? Yes.

17 Q. *What perfection of holinesse is therein God?*

Is he most perfectly holy? Yes.

Or, Hath he any sin in himself? No.

Or, Doth he cause any to sin? No.

Or, Allow any to sin? No.

18 Q. *What perfection of justice, or righteousnesse is there in God?*

Is he alwayes most just in all things? Yes.

And, That whether he punisheth or spareth good or bad? Yes.

Or, Is there any unjustice or unrighteousnesse in him at any time? No.

And doth he punish all sin, either in the sinner, or in Christ the Surety? Yes.

19 Q. *What perfection of mercie is there in God?*

Is he most mercifull both in giving and forgiving beyond defert? Yes.

Or, Doth he no more for any of his creatures then they deserve? Yes.

20 Q. *To whom of mankinde doth God shew such mercie as to forgive them?*

Doth he shew like mercy to all? No.

Or, Doth hee forgive onely those that repent of their sins, and beleeve in Christ? Yes.

Or, Every one that crieth, Lord, have

things most wisely, c 1 *Tim.* 1. 17. d *Heb.* 4. 13. g *Psal.* 104. 24.

17 *A.* God is most perfect *h* holy, and *i* alloweth not any to sin. h *Esay* 6. 3. i *Psal.* 5. 4. 5. *Hab.* 1. 13.

18 *A.* God is always most *k* just, and in all things; *l* whether he punish or spare good or bad, *m* Punishing all sin either in the sinner, *n* or in Christ the Surety. k *Psa.* 115. 17. l *Job* 34. 10, 11, 12, 23. m Mal. 4. 1. n *Esa.* 53. 6. *Rom.* 3. 23, 24, 25.

19 *A.* God is most *o* mercifull, both in giving and *p* forgiving beyond desert. o *Psal.* 145. 8, 9. p *Ex.* 34. 6, 7.

20 *A.* Gods mercy onely forgiveth those that *q* repent of their sins, and *r* beleeve in Christ. q *Prov.* 28. 13. r *John* 3. 36.

21 *A.*

heavenly upon us, whether they repent and believe, or not?

No.

21 Q. *What perfection is there in God in regard of time or continuance?*

Is God eternall from everlasting to everlasting?

Tes.

Or, Had he any beginning?

No.

Or, Shall he ever have any end?

No.

22 Q. *What perfection is there in God, in regard of stedfastnesse or Mutability?*

Is there any change or changeablenesse in God?

No.

Or, In any of his perfections?

No.

Or, Is he unchangeably the same for ever?

Tes.

And, That notwithstanding the changes he makes in all other things?

Tes.

23 Q. *What perfection of truth or faithfulnes is there in God?*

Is God most true in all his words?

Tes.

And, Particularly in his promises and threatnings?

Tes.

Or, Is it possible for him to lie?

No.

24 Q. *What perfection of blessednesse doth God enjoy?*

Doth God want any happinesse in himselfe?

No.

Needing the service of any creature?

No.

Or, Can any creature make him unhappy?

No.

Or, Is he in himselfe most blessed every way and for ever?

Tes.

25 Q.

21. *A.* God is *z* eternall, *a* from everlasting to everlasting, having no beginning nor end. *z* 1 *Tim.* 1. 17. *a Psal* 90.2.*u Rev.*1.8.

22 *A.* God is *x* unchangeably *y* the same for ever. Notwithstanding the changes he makes in all other things. *x Mal.*3.6.*y a.* 1. 17. *y Psalm.* 102. 26, *&c.*

23 *A.* God is most *z* true, and it is not * possible for him to lie. *z Rom.*3.4. * *Tit.* 1.2. *Heb.*6.18. *Numb* 23.19.

24 *A.* God is in himselfe most *x* blessed every way and *y* for ever. *x* 1 *Tim.*6.15. *Act.* 17.25. *y Rom.*9.5.

25. *A.*

25 Q. *What certaine proofe have you that there is a God, such an one as you have acknowledged him to bee?*

Doth not your own very being give you assurance of it? Yes.

Or, could you your selfe, or any thing in the world have made you without God? No.

And, Doth not your preservation make you also sure that there is a God? Yes.

Or, Could you your selfe, or any thing in the world, preserve you without God? No.

And, Doth not the ordering of things that befall you also prove assuredly there is a God? Yes.

Or, Could you your self, or any thing in the world, so order those things that befall you, without God? No.

26 Q. *Who made the world and all things in it?*

Is God the maker of all? Yes.

Or, Were any of them from everlasting, and without a beginning? No.

Or, Did any of them make the rest? No.

27 Q. *How are things preserved in the world?*

Hath any of them, without God, power enough of themselves to preserve themselves? No

Or, One another? No.

Or, Is it the power of God that preserveth them all? Yes.

28 Q. *How*

25 *A.* I am sure there is a God: because neither of my self nor any thing in the world could *a* make me, or *a* preserve me, or *b* order things that befall mee without God. *a Psal.* 100. 3. *Psal.* 139. 13, 14, 15, 16. *a Psal.* 22. 9, 10. *b Job* 1. 21.

26 *A.* God is the *c* maker of the World, and of all things in it. *c Gen.* 1. 1. *Acts* 17. 24.

27 *A.* The power of God is that that *d* preserveth all things in the World. *d Neh.* 9. 6. *Heb.* 1. 3.

28 *A.* Gods

28 Q. *How is the world governed, & how came things to passe?*

Is it Gods providence that ruleth all things? Tes.

Or, Doe chance and fortune rule some things? No.

Or, Destiny and the course of nature meerly? No.

Or, Doth any creature rule any thing at its own pleasure? No.

29 Q. *From whence must we learn to know God and serve him rightly?*

Can it be of our selves only? No.

Or, By beholding Gods works of creation, preservation, and providence onely? No.

Or, Must we be taught it out of Gods Word? Tes.

30 Q. *Which book is Gods word?*

Is the Bible the Scripture of the Old and New Testament the very word of God? Tes.

Or, Is it meerly the invention of man? No.

Or, Is any other book besides the Bible the Word of God?

31 Q. *How may it be proved that the Scriptures are the very word of God?*

Is their being wholly to Gods glory and their perfection, and their power upon consciences a sufficient proof of it? Tes.

Or, May all this be, & yet they be but the word of a meer man? No.

Or, Doe these things agree to any other word or booke not taken

28. *A.* Gods providence is that that *e* ruleth all things.

e Psal. 103. 19. *Iam.* 1.17. *Amos* 3.6.

29 *A.* To *f* know God, and to *g* serve him rightly, wee must be taught out of Gods Word. *f Psal.* 19. 1. *&c. with* 7,8. *g Esay* 8.20.

30 *A.* The Bible or the *h* Scripture of the Old and New Testament is the very word of God. *h* 2 *Tim.* 3.16. 2 *Pet.* 1.21.

31 *A.* The Scriptures are sufficiently proved to be Gods Word, by their being wholly to Gods *i* glory & their *k* perfection, & *l* power upon consciences,

i John 7.18. *k Psal.* 19.7. *l Heb.* 4.12. *Psal.* 19.7.

32 *A.*

taken out of the Scriptures?

32 Q. *In what condition was man created by God at first?*

Was he made miserable? No.

Or, Very happy? Yes.

In the image of God? Yes.

Or, No better then other earthly creatures? Yes.

33 Q. *What was the Image of God in man?*

Did it stand in the shape and frame of mans body? No.

Or, In the perfection of his immortall soule? Yes.

And, Had he dominion given him over the creatures? Yes.

Or, Was any of them, as they are now, rebellious against man? No.

Or, Hurtfull to him? No.

34 Q. *In what specially did Gods Image in man first stand?*

Was he created in knowledge? Yes.

Or, Ignorant? No.

In righteousnesse? Yes.

Or, Sinfull? No

In holinesse? Yes.

Or, Unholy? No.

35 Q. *What condition is mankinde now naturally in?*

Still happy? No.

Or, Very miserable? Yes.

36 Q. *Wherein is mankinde condition now so miserable?*

Is not mankind still righteous? No.

Or, Are they all sinners? Yes.

And, Are you a sinner as well as others? Yes.

And, Are they all subject to punishment? Yes.

32 *A.* Man was created at the first in a very happy condition, in the *m* Image of God. *m Gen.1.26.*

33 *A.* Gods *n* Image in man stood in the perfection of his immortall soule, and dominion over the creatures. *n Gen.1.26, 27,28.*

34 *A.* Gods Image in mans soule was specially in *o* knowledge, *p* righteousnesse and holinesse. *o Col.3.10.* *p Ephes.4.24.*

35 *A.* Mankinde is now naturally in a very *q* miserable condition. *q Ephes.2.1,2,3.*

36. *A.* Mans misery is, that they are now *r* all sinners, and subject to *s* punishment for sin; and that is

And, Is that your condition as well as others?

Or, Are *we* free from punishment, you or others?

Or, Out of danger of it?

37 Q. *What is sin?*

Is it onely a transgression of Gods Law in deeds?

Or, Any transgression, be it in words or thoughts?

38 Q. *How came mankind to be miserable?*

Was it without their owne fault?

Or, Because they all sinned with our first parents *Adam* and *Eve* in eating the forbidden fruit?

And, Did you sinne among them?

39 Q. *Why should children be charged with their parents faults?*

Is it not unjust?

Or, Doe men confesse it just, sometimes doing so to bastards and traitours children?

40 Q. *How farre are all mankinde corrupted with sin?*

Are they onely guilty of that first sin of *Adam*?

Or, Are they all in themselves corrupted with sin?

And, Are you so too?

And, That altogether in every part both of soule and body?

Or, Onely in some part?

41 Q. *What*

Tes. is *t* my condition as well as others. *t Rom.* 3.9. to 19. *f Ro.*5.12.

No. *c. Ephes.*2.3.4.

37 *A.* Sinne is any *u* transgressiō of Gods Law, bee it but in *x* words or *y* thoughts

No. *u 1 Joh.*3.4. *x Mat.*12. 36,37. *y Ier.*4.14.

Tes. 38 *A.* Mankind became miserable by sinning *z* all with our first parents *Adam* & *Eve*, in * eating the forbidden fruit: and I sinned among them.

No. *z Rom.*5.12,18. * *Gen.* 3.6.

39 *A.* Men confesse it just to charge children sometimes with the parents faults, doing so to Bastards and Traitours children.

Tes. 40 *A.* All mankinde are *a* altogether corrupted with sin, and that in every part both of soul and body; and *b* so am I. *a Gen.*6.5. *Rom.*3.9.

41 Q. *What doe you meane by saying all men are altogether corrupted with sin?*

Are they all inclined to all sins? Yes

Or, Only to some? No

And, Are they all untoward to any good? Yes.

Or, Inclined at least to some good? No

And, Are you as much inclined to sin, and as untoward to good, as any other by nature? Yes

42 Q. *What say you of children new borne?*

Are they not altogether innocents? No

And, Free from all taint of sinfulnes and corruption? No

Or, Are they all that are conceived a naturall way, conceived and borne in sin? Yes.

And, Were you your self conceived and born so too? Yes.

Or, Without any sin or sinfulnes? No

43. Q. *You say all mankinde are altogether corrupted: how then came any to be of a better minde or behaviour then others?*

Doth not that shew they are of a better nature? No.

Or, Is it only Gods grace that makes one man better then another? Yes.

44. Q. *What is the punishment due to sin, which even the least sinne deserveth?*

Is it death and eternall damnation? *And*, Yes.

*Rom.*3.9.*to*19.b *Rom.* 7.24.*Prov.*27.19.

41 *A.* c All men are inclined to all sins, and d untoward to any good: and e I as much as any other by nature. c *Rom.*3.9.*to*.19. d *Ier.*4.22. e *Tit.*3.3.

42. *A.* f All children that are conceived a naturall way, are conceived and borne in sin; and so was g I too. f *Ephes.*2.3. g *Psal.* 51.5.

43 *A.* Gods h grace is onely that that makes one man better then another. h 1 *Cor.* 4.7. 1 *Cor.*15.10.

44 *A.* The punishment due to sin, even the least, is i death, and k eternall damnation, and

And, All curses and crosses in the meane time besides?

Or, Is that too great a punishment?

Specially for some sins?

43 Q. *What then must* your sins deserve?

Doe you acknowledge that even they deserve damnation?

And, All punishments besides?

Or, Is any of that too much?

Or, All that too much?

46 Q. *If the least sin deserve damnation, and all punishments besides, what sinner is it, what sin a man commits that is guilty of any?*

Do men make their condition no worse by living in the world, and multiplying sins?

Or, Shall all be punished alike in hell, whether their sinnes be more or fewer, greater or smaller?

Or, Shall they that have more and greater sins, have more punishment in hell if they repent not?

47 Q. *But what, if men be punished in this world?*

Shall not they escape all punishment in hell, though they never repent of their sins?

Or, Doe not they deserve more punishment in hell, because they would not amend for any punishment here?

And, So shall be sure also not to escape damnation?

48 Q.

and all *l* curses and crosses in the meane time. i *Rom.*6.23. k 2 *Thess.*1.8,9. *Psal.*9.17. l *Deut.*27.26.

45 *A.* Even *m* my sins deserve damnation and all punishments besides. m *Ephes.*2.3.

46 *A.* They that have *n* more and greater sins, shall have more punishment in Hell, if they *o* repent not. n *Luke* 12.47,48. *Mat.* 11. 20. to 24. o *Rom.*2.4,5.

47 *A.* They that are punished here and yet will not repent *p* deserve more punishment for that, and so shall be *q* sure also not to escape damnation. p *Levit.*26,18,21,23, 24,27,28. q *Deut.*29. 18,19,20,21.

48 Q. *What is repentance?*

Doth a man repent that covers his sin?

And, Will not confesse them to God?

Or, That is not ashamed of them when hee doth confesse them?

Or, not sorrowfull for them?

Or, However doth not forsake them?

Or, Is it to confesse our sins to God with shame and sorrow, and to forsake them?

49 Q. *Whom may repentance be knowne to be true?*

Is that true when it is only for some sins? and not for all known sins?

Or, When a man turns from his former sins, and willingly fals to new ones?

Or, May not a man be sure of his repentance if he be sure he doth not cleave to any knowne sinne?

50 Q. *How far is it possible for a man that truly repents to forsake all sin in this world?*

Hath any sinne dominion over him still?

Or, Can they bee perfectly without all sin here?

Or, Is there sin still in the best upon the earth?

51 Q. *What is it that sin reigneth or hath dominion over?*

Is it in those that offend in many

48 A. Repentance is to *r* confesse our sins to *s* God, with shame and sorrow, and to forsake them. *r Prov.* 28. 13. *s Psal.* 32. 5. *Jer.* 31. 18, 19. *Esay* [illegible]

49 A. Then a man's repentance is true when he turnes from *x* all knowne sins, and doth not willingly fall to any new ones. *x Ezek.* 18. 30, 31. *y Ezek.* 33. [illegible] *Acts* 26. 20.

50 A. Those that truly repent have some sin in them, still but none have [illegible] dominion over them. *z Rom.* 7. 15. *&c.* *a* [illegible] 18. *a Rom.* 6. 14. *b* [illegible] 3. 9.

51 A. Sin hath the dominion over man, when he *b* yeilds

c

...ey things, but yet unwillingly?

Or, Did you willingly and freely sinne in some hainouser matter with some willingnesse?

Or, Only when he yeilds himself to obey the lusts of the flesh, and sinne wilfully?

53 Q. Since you say that none can so certainly expect all the wish-ed for things in this world, how shall they save themselves?

Christ is onely done the works of righteousnesse, to save him?

Or, Can he make satisfaction to God for his sins by them?

Or, By any other meanes of their procuring?

Or, Is it not even those that repent and believe that are saved by Iesus Christ and his satisfaction?

53 Q. *Why must all that are saved, be saved by Iesus Christ?*

Is he the only Saviour of mankinde?

And, Cannot some creature, as Saint, or Angell, save by their merits?

54 Q. *How is Iesus Christ?*

I perceive in God: that is he not so?

Is he not man too? true man?

And, So God and man in one person?

55 Q. *Why was the Saviour of mankind both God and man?*

Must it needs be so that he might suffer and satisfie for the sin of man?

And,

No. ech himselfe to obey the lusts of it, and c commit sinne d freely. a *Rom.* 6. 12, 14. b *Rom.* 6. 16. c *Iohn* 8. 34. d *Rom.* 6. 20.

Ter. 52 *A.* Even those that e repent have need to be f saved by Iesus Christ, and his g satisfaction. e *Act.* 20. 21. f *1 Tim.* 1. 15. 2. 6. 7. g *Phil.* 3. 9.

No.

No.

Ter. 53 *A.* Iesus Christ is the h only Saviour of mankind. h *1 Tim.* 2. 5. *Act.* 4. 12.

No. 54 *A.* Iesus Christ is i God and man in one person. i *Rom.* 9. 5. *Iohn* 1. 14.

Ter. 55 *A.* The Saviour of mankind must needs be both God and man, to k suffer and satisfie

And, Because God alone could not suffer, and man alone could not satisfie for sin?

Yes.

56 Q. *Unto what offices was our Saviour Jesus Christ ordained of God, that he might completly save us?*

Doth not his name Christ, signifie Anointed, shew him to be the great Prophet, Priest, and King of his Church and people, and Lord of all?

Yes

And, Was he sufficiently furnished with abilities for every one of these offices.

Yes.

Or, Did he fail in fulfilling any of them?

No.

57 Q. *How did Jesus Christ become man?*

Had he a naturall father as hee was man, as all others since our first Parents have?

No.

Or, Was he conceived by the holy Ghost, and born of the Virgin *Mary*?

Yes.

58 Q. *Seeing you say Jesus Christ was conceived by the holy Ghost, and borne of a Virgin; What perfection of nature had he above other men?*

Do you reckon him in the number of sinners and guilty persons?

No.

Or, Was he conceived and born without sinne, though no other children be so?

Yes.

Or, Did he ever sin all his life time?

No.

And, Was he not else like other men, even in naturall infirmities and temptations?

Yes.

59 Q.

[illegible] for the sinnes of man [illegible]
[illegible] Heb. 2. 14, 15, 17
Heb. 9. 14.

56 *A.* Christ was [illegible] anointed, that is, ordained of God, the great m Prophet, [illegible] Priest, & o King of his Church, & p Lord q of all. l Act. 10. 38. m Act. 3. 22. n Heb. 5. 6. o Luk. 1. 32, 33. p Act. 2. 36. q Act. 10. 36.

57 *A.* Jesus Christ was r conceived by the holy Ghost, and born of the Virgin *Mary*. r Mat. 1. 20, 23.

58 *A.* Jesus Christ was s conceived and born t without sin, and u never sinned, [illegible] all his life time, but * else was like other men. s Luk. 1. 35. t Heb. 7. 26. u 1 Pet. 2. 22 2 Corinth. 5. 21. * Heb. 2. 17. Heb. 4. 15.

59

59 Q. Since Christ was without sin, how came he to suffer?

Was it by a tumult of people falling upon him?

Or, By any sickneſſe?

Or, Outward accident of miſchiefe lighting on him.

Or, Was he condemned by any Iudge?

And, Namely *Pontius Pilate* the Governour for the *Romane* Emperour?

And, Did he believe him to be a guilty perſon deſerving puniſhment?

Or, Did he know and proclaim him innocent, and yet condemn him?

60 Q. *What ſpeciall ſuffering did Chriſt undergoe?*

Was it onely ſome ſmall paine or ſhame?

Or, Was he crucified, that is, hanged naked and alive upon a croſſe of wood, by nailing his hands and feet to it?

61 Q. *What neceſſity was there that Chriſt ſhould undergoe ſuch a puniſhment as to be hanged on a croſſe of wood?*

Was not hanging a curſed puniſhment by Gods Law?

And, Was it fit that to Redeeme us from the curſe of the Law and our ſins, Chriſt ſhould endure a curſed puniſhment?

Or, Was not that too much for him to endure?

61 Q.

59 A. Chriſt ſuffered under x *Pontius Pilate* the Iudge, who y knew him innocent, and yet z condemned him.

x *Mat.* 27.2. y *Iohn* 18. 38. *Iohn* 19. 46. z *Luke* 23.24,25.

60 A. Chriſt was a crucified, that is, b hanged c naked and alive upon a croſſe of wood, by d nailing his hands and feet to it.

a 1 *Cor.*1.23. *Ioh.*19. 17, 18. b *Gal.*3.13. c *Iohn* 19.23. d *Iohn* 20.25.

61 A. Chriſt, to Redeeme us from the e curſe of the law and our ſins, was to endure a curſed puniſhment, as hanging was by f Gods law. e *Gal.*3. 10,13. f *Deut.*21.23.

62 Q. How long did Christ continue on the crosse?

Was hee taken down alive after he had hanged a while upon it? No.

Or, Did he hang upon the crosse till he died, and gave his very life a ransome for us? Yes.

63 Q. Why would Christ dye? Might he not have spared himself in that, and yet we have been redeemed? No.

Or, Was it necessary to deliver us from death, that Christ should undergoe death it selfe for us? Yes.

64 Q. What became of Christs body and soule after death?

Was not his body buried? Yes.

And, Did he not descend into hell? Yes

And, Was not this to shew him to be truly dead, and to make his Resurrection more glorious? Yes.

Or, Was it unfit he should tarry at all in the state of death? No.

65 Q. How long did Christ continue dead?

Did he rise againe the third day from the dead? Yes.

Or, Is he dead still? No.

Or, Did he rise sooner? No.

Or, Later? No.

66 Q. How can Christ out of the prison of the grave, since he was thy surety to pay the debt of our sins?

Doth his rising from the dead shew that he hath fully paid the debts? Or, Yes.

62 A. Christ hung upon the Crosse till he died, and gave his very life a ransome for us. g *Iohn* 19.30. *Phil.* 2.8. h *Mat.* 20.28.

63 A. Christ to deliver us from death, was to undergo death it selfe for us. i *Heb.* 2. 14,15.

64 A. Christs body was k buried and he descended into l hel to shew him to be truly dead, and to make his Resurrection m more glorious. k 1 *Cor.* 15.4. l *Acts* 2.27,31. m *Luke* 24.26.

65 A. Christ n rose againe the third day from the dead. n *Luke* 24.46. 1 *Cor.* 15.4.

66 A. Christ rising and comming out of the prison of the grave sheweth that he, as our o surety,

Or, Might he have beene raised, and yet the debt of our sinnes still remaine to be paid by our selves?

Or, By some other?

69 Q. *How long did Christ continue on the earth after his rising from the dead?*

Is he still upon earth?

Or, Did he forty dayes after ascend into heaven body and soule?

Or, Is he any where else?

Or, Stayed he longer on earth?

Or, Lesse while?

68 Q. *What honour and happinesse hath Christ in heaven?*

Doth he sit at the right hand of God in the highest happinesse and glory that can be?

Or, Doth he want either happinesse and glory now?

Or Hath any of the Saints or Angels any higher honour then hee?

Or, Equall to him?

69 Q. *What power and authority hath Christ by being at Gods right hand?*

Doth his sitting at Gods right hand signifie that he is upon a seat there?

Or, That God hath any hand properly right or left?

Or, Doth it signifie that hee ruleth Gods Kingdome with all power and authority?

70 Q. *Why*

o surety, hath p fully payed all the debt of our sins. o *Heb.*7.22. p Rom.4.24,25.

67. A. q Forty daies after his rising from the dead Christ ascended into r heaven body and soule, s *Acts* 1. 3,9. t Acts 3.21.

68 A. Christ sits at the right hand of God in the highest t happinesse and u glory that can be. t *Mark.*16.19. u *Psal.*16.11. ii. *Ephes.* 1.20,21,22.

69 A. Christ at Gods right hand x ruleth Gods Kingdome with all power and x authority. * *Heb.*8. 1. x. 1 *Pet.*3.22. *Ephes.* 20,21,22.

79 Q. *What is the greatest proofe of Christs authority?*

Shall he come with glory to judge both the quicke and the dead? Ter.

Or, Shall his authority bee at an end before the last day? No

Or, Some other be Iudge? No.

Or, Shall not some or other of mankinde be excepted from being judged by him? No.

71 Q. *What is the meanes of partaking of Christ, and making him and all his benefits ours?*

Is faith the onely meanes? Ter.

Or, Is there any other meanes wherby we can partake of him? No.

72 Q. *What is faith? I meane true, justifying, saving faith?*

Is it not to rest on Christ alone for pardon through his death according to Gods offer? and then for all grace and salvation? Ter.

Or, Do they truly and throughly believe the doctrine of Christ who rest not on him? No

Or, Who rest on any thing or person besides him? No.

Or, Together with him? No.

Or, Who think of resting on him otherwise then God offers him? No.

73 Q. *What warrant have you to believe in Christ, and rest so on him?*

Is it not presumption for such a sinner to offer to rest on him? No.

Or, Doth God in his Word offer

70 A. Christ shall come to *y* judge the quick and the dead, *z* even *a* all mankinde none excepted. *y* *Acts* 10.42. *z* 2 *Cor.* 5.10.

71 A. Faith is the only means wherby we *a* partake of Christ & make him and *b* all his benefits ours. *a* *Joh.* 1. 12. *b* *Acts* 26.18.

72 A. True faith in Christ is to *c* rest in him alone for *d* pardon through his death, *e* according to Gods offer, and then for all *f* grace and *g* salvation. *c* *Phil.* 3.7,8,9. *d* *Ro.* 3. 25,26. *e* *Luke* 24.47. *Esay* 59.20. *f* *John* 1. 16. *g* *Acts* 15.11.

73 A. God in his *h* Word offers Christ to me as well as to any other man; and *i* commands me to be-

offer Christ to you as well as
to any other man?

And, Doth he command you
to beleeve in him, as well as to
beleeve or obey any other thing
in his word?

And, Do all the promises
which are of all sorts, to second
the Commandment to beleeve,
concerne you as well as any o-
ther man?

And, Do the threatnings a
gainst unbeliefe also concerne
you in like sort?

And, Likewise the examples
of grace?

And, As well as any other
thing in the word doth?

74 Q. *How do you call the ge
nerall company of those that do truly
beleeve in Christ?*

Is it not that which you mean
by the holy Catholike Church?

Or, Doth the holy Catholike
Church signifie any other sort or
company of men?

75 Q. *Why is the Church said
to be holy?*

Is it for that every true belee-
ver and member of the Church
is a Saint and holy, truly sancti
fied, though not fully in this
world?

Or, Is any one a true beleever
and member of the Church that
is not sanctified and holy?

Or, Are any of them fully
sanctified in this world?

76 Q.

believe in him as well
as to believe, or obey
any other thing in his
Word. h *John* 3. 15, 16,
36. i 1 *John* 3. 23. *John*
6. 29.

74 *A.* the generall
company of those that
truly believe in Christ
is called the holy Ca-
tholick k Church. k 1.
Cor. 1. 2. 1 *Thess.* 1. 1.

79 *A.* Every true
l believer and member
of the *m* Church is a
Saint and holy, truly
sanctified, though not
n fully in this World.
l *Acts* 15. 9. m *Ephe.*
5. 25, 26, 27. n *James*
3. 2.

76 *A.*

76 Q. What is it to be truly sanctified or holy?

Are they so, who allow themselves in any one sin, how small so ever they judge it to be? Ne.

Or, How necessary soever? No.

Or, That are so fond of any creature, as that they cannot be content if they enjoy it not at their owne desire? No.

Or, Who serve God after their own will? No.

Or, Who will do his will in some things, but not in all? No.

Or, Do they hate all sin, and forsake all creatures so far, as to strive to serve God according to all his will? Yes.

77 Q. *Why is the Church called* Catholicke, *that is, universall, or generall?*

Is it because in all ages God hath had a Church? Yes.

And, Because he gathers it out of all Countreys and ranks of people? Yes.

Or, Was there never no time since Christ was first preached unto mankinde, when there was no Church at all? No.

Or, Are there some Nations or conditions of men, out of which God never takes any to be of his Church? No.

78 Q. *What generall benefits do all true Beleevers and members of the Church enjoy from Christ together?*

76 A. To be truly holy, one is to hate all sin, and p forsake all creatures so far, as to q serve God according to r all his will. o *Psalm.* 97. 10. p *Luke* 14. 26, 33. q *Heb.* 9. 14. r *Col.* 4. 12. *Heb.* 13. 21. 1 *Pet.* 4. 2, 3.

77 A. The Church is called Catholicke, because in s all ages Christ hath had a Church, and he gathereth it out of all t Countrys, & u ranks of people. s *Heb.* 13. 8. *Mat.* 28. 20. t *Rom.* 3. 29, 30. *Act.* 10. 34, 35. u *Gal.* 3. 28. *Col.* 3. 11.

78 A. All true be[lee]vers and members of the Church enjoy

Do they not enjoy together a communion of Saints, that is, a fellowship with Christ and one with another?

Or, If any of them being poor, or the like, denied fellowship with Christ in his grace, in any respect?

Or, Denied a right to any good that their fellow-members might do for them?

79 Q. *What speciall benefit hath every true believer from Christ in this life?*

Have they not forgiveneſſe of ſins?

Or, Are they not forgiven till after this life?

And, So any of them die without forgiveneſſe?

80 Q. *What do you meane by forgiveneſſe of ſins?*

Is it not that God requireth not of us our ſelves to ſatisfie for our ſins, becauſe Christ hath done that already?

Or, Muſt we, notwithſtanding our pardon, make God ſatisfaction by doing ſomewhat our ſelves in this world?

Or, By ſuffering in this life?

Or, Afterward?

81 Q. *But why then are the faithfull afflicted in this life?*

Is it not to make, at leaſt, part of the ſatisfaction to God for their ſins?

Or, Is it not a wrong that they ſhould

together a * communion of Saints, that is a fellowſhip with x Christ and y one with another. * 1 *John* 1.3.7. x 1 *Cor.* 1.9. y *John* 17.11.

79 *A.* z Every true believer hath from Christ in this life forgiveneſſe of ſinnes. z *Acts* 10.43. 1 *John* 2.12. *Acts* 5.31.

80 *A.* Forgiveneſſe of ſins is *a* Gods not requiring of us our ſelves to ſatisfie for our ſinnes, becauſe Christ hath done that already. a *Rom.* 3.24, 25, 26.

81 *A.* The afflictions that the faithfull endure in this life are onely *b* fatherly corrections for their amend-

should be afflicted when Christ hath made satisfaction for their sins?

Or, Is it onely fatherly correction for their amendment, and triall of Gods grace in them, and to make them like Christ? *Yes.*

82. Q. *But what say you to death, which the faithfull endure as well as others?*

Is not that at least laid on them to satisfie God in part for their sins? *No.*

Or, Is death it selfe a temporall chastisement at the worst to the faithfull? *Yes.*

And, Withall a passage to a better condition? *Yes.*

83. Q. *What benefit or better condition can there be to the body after death?*

Shall there be to every faithfull soule, a resurrection of the body from death? *Yes.*

Or, Shall not the bodies (even of the faithfull) remaine for ever in their graves dead and rotten? *No.*

84. Q. *What bodies shall be raised againe?*

Shall they be the very same bodies that died? *Yes.*

Or, Others like them, new created and joyned to the soules? *No.*

And, Shall the bodies of the faithfull be now made strong and glorious? *Yes.*

Or, Be raised weak and imperfect as they were before? *No.*

85. Q.

mendment, and e triall of Gods grace in them, and to make them d like Christ.

b *Heb.* 12. 6. 10, 11.
c *Jam.* 1. 2, 3, 4. *Rom.* 8. 29. *John* 15. 18. 20.

82 *A.* e Death it selfe to the faithfull is but a temporall chastisement at the worst and withall a passage to a better condition, e 1 *Cor.* 15. 54, 55.

83 *A.* There shall be to every faithfull soul f resurrection of the body from death. f 1 *Cor.* 15. 42. 44. 1 *Cor.* 6. 14.

84 *A.* The g very same body shall be raised again that died; but the bodies of the faithfull shall now be made strong and *h* glorious. g 1 *Cor.* 15. 42. 43. 44. h *Phil.* 3. 21.

85. *A*

85 Q. *What shall become of the bodies of the wicked at the last day?*

Shall they be raised also?

Or, Shall they continue in the grave still?

And, Shall they be raised with any honour, or for their good?

Or, That being condemned, both body and soule may be cast into hell fire for ever?

86 Q. *What benefit shall be to the faithfull after the generall resurrection?*

Shall they die any more?

Or, Enjoy life everlasting?

And, Shall they live upon earth any more?

Or, Indure any more misery, pain, or sorrow?

Or, Enjoy all happinesse and glory with Christ in Heaven?

85 *A.* The bodies of the wicked shall be raised also at the last day, that being condemned, both body & soule may be cast into hell fire for ever. *i John* 5.29. *k Matth.* 25.41. *and* 46.

86 *A.* After the generall resurrection the faithfull shall *l* die no more, but enjoy *m* life everlasting, & all happines and glory *o* with Christ *p* in heaven. *l Luke* 20. 35. 36. *m Mat.* 25.46. *n Eph.* 1.18. *o John* 17. 24. *p 1 Pet.* 1.4.

Questi-

Questions and Answers tending to explaine the Ten Commandments.

Question 1.

Q. HOw do they live here, who partake of Christ and all his benefits?

Do they live in sin as they list?

Q. Do they serve God and keep his Commandments?

Q. How many Commandments are there?

Are there not ten?

And, Are they not the summe and substance of all Gods perpetuall Law?

And, Hath not every one of them a generall meaning and scope, that is to say, doth whatsoever tendeth to that?

And, Do they not among them forbid all evill?

And, Command all good?

And, That in words & thoughts as well as deeds?

Q. What is the first Commandment?

Q. What is the generall meaning and scope of the first Commandment?

Is it not the giving of all possible glory and worship to one onely God, without any equall or partner?

A. They that partake of Christ and all his benefits, do *a* serve God and *b* keep his Commandments.

a *Heb.* 9. 14. *Rom.* 6. 22. b 1 *Joh.* 2. v. 3. 4. 5.

A. There are ten Commandments which are the summ and substance of all Gods perpetuall Law, *c Deut.* 10. 9. *Exod.* 34. 28.

A. *I am the Lord, &c.*

3 A. The generall meaning and scope of the first Commandment, is the giving all possible *d* glory and

d Wor-

Q. May we worship more Gods then one?

Or, Fayle, to love, trust, feare, praise, or obey God, sometimes without sin?

Or, Love, trust, feare, praise or obey some creature, at least sometimes, more then God?

Or, As much as God in any respect whatsoever?

Or, Set up our owne selves, or the world, or our selves, without regard of God?

Q. What is the second Commandment?

Q. What is the generall meaning of the second Commandment?

Is it not the worshipping of God with those things and actions which himself only hath appointed?

Or, May we not use as parts of worship, and matters of Religion and holinesse, something or other meerely invented by man?

Or, Because some of those duties which God hath appointed for his worship?

5 Q. Why are Images forbidden by name in the 2. Commandment and how are they forbidden?

Are all Images and Pictures to represent God, abominable to be made?

And, Are all pictures of a man (as of ones friend, and the like) also unlawfull and abominable?

But is not all worshipping of any

worship to the one only God, without any equall or partner. a Deut. Psal. 96 7, 8, &c. Matt. 4. 10. 1 Cor. 8. 5, 6.

A. Thou shalt not make, &c.

4 A. The generall meaning of the second Commandment, is the worshipping of God with those things and actions which b himself only hath appointed. b Deut. 4. 2. Matth. 15. 9.

5 A. All c Images and Pictures to represent God are abominable to be made, and so is all d worship of them, though with pretence of e worshipping God by them,

c Deut. 4. 15, 16, 17, 18, 19. d Deut. 12. 30, 31, 32. e Exod. 32. 5. 8.

any Image or Picture, and bowing down to them also abominable?

Yes.

And, Is it any way excusable, though it be with purpose of worshipping God by them?

No.

Q. *What is the third Commandment?*

6 Q. *What is the generall meaning of the third Commandment?*

Is it not the reverend using of whatsoever belongeth to God, and to those ends onely which he hath allowed?

Yes.

Or, May we prophane any of them?

No.

Or, Abuse them to ill ends?

No.

Or, Neglect Gods ends in the using of them?

No.

Q. *What is the fourth Commandment?*

7 Q. *What is the generall meaning of the 4. Commandment?*

Is it not the solemne times of worship, necessary to Religion, at Gods own appointment, and chiefly, a standing day in the week, of rest from worldly businesse to attend on God?

Yes.

Or, May men of themselves appoint any dayes or times, as necessary to Religion?

No.

Or, May we unnecessarily spend Gods Day upon ourselves?

No.

Or, Upon any worldly matter?

No.

Q. *What is the fifth Commandment?*

8 Q.

h *Deut.* 4. 15, 16, 17, 18. i *Deut.* 27. *Esay* 44. 15. 17, 19. *Exod.* 32. 4, 5. k

the Lo

Thou shalt not take

8 *A.* The gener meaning of the th Commandment, is t reverend using whatsoever belonge to God, and to tho ends onely which hath allowed.

A. Remember, &c.

2 *A.* The gener meaning of the four Commandment is, t solemne times of wo ship, necessary to R ligion at Gods ow appointment; an chiefly a standing d in the weeke, of R from worldly busin to attend on God.

A. Honour thy F ther, &c.

Q. What is the generall meaning of the fifth Commandment?

A. The generall meaning of the fifth Commandment, is the giving all due honour and respect to all men, specially superiours.

Q. What is the generall meaning of the sixth Commandment?

A. Thou shalt not kill.

A. The generall meaning of the sixth Commandment, is the preserving of mens persons and lives, and soules in all safety.

Q. What is the generall meaning of the seventh Commandment?

A. Thou shalt not commit adultery.

A. The generall meaning of the seventh Commandment is the

C main-

married, and in the heart, and words, as well as behaviour?

Or, May not any, the unmarried at least, especially young people, take liberty to use some light and wanton carriage sometimes?

Or, Wanton speeches?

Or, Wanton looks?

Or, At least have lustful, and wanton thoughts?

And, Are not unnatural lusts specially forbidden?

Q. *What is the eighth Commandment?*

A. *Thou shalt not steale.*

II. Q. *What is the generall meaning of the eighth Commandment?*

II. A. *The generall meaning of the eighth Commandment is*

Is it not the preserving of mens goods and estates in all safety?

Or, May we never wrong them in their estates any way, though they be able to beare it, and we are poor?

Or, Oppresse them in any thing, having the law of men on our side?

Or, Defraud them in any kind, when We find them unskilfull, or heedlesse, even though they pretend great skill or care?

Or, May we forbeare to help them or further their good, when we may without perill wrong to our selves?

Q. *What is the ninth Commandment?*

A. *Thou shalt not beare, &c.*

II. Q. *What is the generall meaning of the ninth Commandment?*

II. A. *The generall meaning*

Ter. maintaining & charity in all, married or un- married, and in y heart and y words, as well a in behaviour. 1 *Thess.* 4. 3, 4. & *Mat.* 5. 27. 28. *Ephes.* 3. 4. & *Rom.* 13. 13.

No.

Ter.

Ter. Commandment, is the preserving of mens goods and estates in all safety. 1 Thess. 4. 6. & *Exod.* 23. 4.

No.

No.

No.

No.

Is it not the maintaining of truth?

Ad. Preferring mens good names?

Or, May we at any time lie? Though it be for our advantage?

Or, For our safety?

Or, For others safety?

Or, For the Gods glory?

Or, Would we judg rashly because

Or, Though the thing were true?

Or, Forbear to speak good of others, when we might, speak such and such evil?

Or, Forbear to maintain the truth when it is questioned and called in question?

Or, How is the tenth Commandement

Or, What is the meaning of the tenth Commandement?

An. It requires contentedness with what is our own?

An. Rejoycing in another good as our owne?

Or, May we be sorry that God gives good others enjoy?

Or, Though we our selves did excel as much and have it not?

Or, May we envy them it any wise for any thing?

Or, Though we think they deserve not what they have?

Or, That they abuse it?

Or, Will abuse it?

Or,

meaning of the ninth Commandment is

the maintaining of truth, and the preserving of mens good names? *Prov.* 12. 22. *Ephes.* 4. 25. *Levit.* 19. 16.

Q. Thou shalt not covet, &c.

A. The generall meaning of the tenth Commandement is

contentednesse with what is our own, and rejoycing in anothers good as in our own, forbidding the least motions and inclinations to the contrary.

b Heb. 13. 5. *c Rom.* 12. 16. *d Phil.* 2. 4. *e Rom.* 7. 7.

C 2 14. *A.*

May we be idle but our
selves, and regardless of
thers?

And, Are not the Exhort
ons and Admonitions to the
uty forbidden?

14 Q. *How is it possible that the faithfull keep Gods Commandments while they are upon earth?*

Is there a just man upon
earth that doth good and sinneth
not?

Or, Do any attaine to perfe
ction in Gods sight here?

Yea, Do not the faithfull strive
for perfection.

And, May they not be un
blameable before men?

15 Q. *How then are any justified and counted righteous before God?*

Can they ever be justified by
their works and obedience to the
Law?

Or, Onely by Gods free grace,
through faith in Christs righte
ousnesse?

16 Q. *What must a faithfull man do, when he hath again sinned and broken Gods Commandment after God hath justified him?*

May hee go on carelesly in
sinne, and presume God will jus
tifie him still though he repent
not?

Or, Must he not returne to
God

No.

Yea.

No.

No.

Yea.

Yea.

No.

14 *A.* The faithfull
do not attain to per
fection in Gods sight
dents, yet they strive
for it, and may be un
blameable before men
1 *Phil.* 2. 12, 13. *Gal.* 5.
17. 1 *Joh.* 3. 3. *Jam.* 3. 2.
2. 10. *Phil.* 3. 15.

15 *A.* None can e
ver be justified by their
works and obedience
to the Law, but only
by Gods free grace
through Faith in
Christs righteousnesse.
Gal. 2. 16. *Rom.* 3. 2
24. 25. 26. *Ephes.* 2. 8.

16 *A.* When a faith
ful man hath sinned h
must return to God
by renewing his re
pentance, and re fai
in Christ. *Hosea* 14.
1. 1 *John* 1. 9. *Ma*
4. 14, 15, 16. 17

God by renewing his repentance
nd faith in Christ?

17 Q. But how can I have
ne pardon this fourth Vigilia
d agains?

It is not impossible, there
ould be any pardon for such?
Or, if there still bee Advo
e and Surety procuring
nce to repent and come to
o by faith?

A 17 Ans. Christ is still
an Advocate and
Surety procuring us
pardon when we re-
pent, and come to him
by faith. 1 Joh. 2.1,2.
Heb. 10.21,22.

Questi-

Questions and Answers tending to explaine the Lords Prayer.

Question 1.

WHat is it to pray?

Answer.

Is it altogether from our selves?

Or, Onely from Gods grace through Christ?

Or, Partly from God, and partly from our selves?

Or, From God, through any mediator besides Christ?

2 Q. *How doth God use to work repentance and faith in us?*

Is it not by his word, with which his Spirit conveyeth his grace unto us?

Or, Vseth he to worke by his Spirit without his Word?

Or, Would the Word doe us any good without the Spirit?

3 Q. *How may we obtain grace from God when we finde our selves to want it?*

Will he not have us to pray to him for it?

Or, May we expect it without praying for it?

Or, May we expect any other good

No. a 2 *Tim.* 2.25. *Acts* 5. 31. *b Ephes.* 2. 8. *Heb.* 12. 2. c *Heb.* 8. 10. *John* 15. 5. *Phil.* 4.13.

Yes.

No.

No.

3 *A.* God worke[s] repentance, and faith in us by his Word, with which his Spirit conveyeth his grace unto us. a 2 *Tim.* 3.15. c *Rom.* 10. 17. 2 *Cor.* 5.3.4 *Pet.* 1.23.

Yes.

No.

No.

3 *A.* God will have us to g pray to him for grace, as h also for all other good things, when we want them.

g *Ezek.* 36. 25, 26.

good thing without prayer? No.
Or, Will God have us to pray to him also for all other good things when we want them? Yes.

2. Q. *What is Prayer?*
Is it not the making our requests to God, by powring out our hearts before him? Yes.
Or, Is the repeating of the beleife a Prayer? No.
Or, Is the repeating of the ten Commandments a Prayer? No.
Or, Do we pray when we say over the words of any prayer without understanding? No.
Or, Without our hearts go a long with our tongues and lipps? No.

3. Q. *To whom must we pray, or may we pray?*
Must we pray to God alone? Yes.
Ans. May we pray to none else? No.
Or, May we pray to Angels? No.
Or, To Saints in heaven? No.
Or, To the blessed Virgin? No.

4. Q. *In whose name must we pray, or may we pray?*
May we pray in our owne names, that is, trusting in our own righteousnesse? No.
Or, In the name of any Saint? No.
Or, Angel? No.
Or, Of the blessed Virgin? No.
Trusting in any of them, or any other meere creature, for acception of our prayers? No.
Or, Must we pray in the name of Christ alone? Yes.

Trust-

with 37. h *Jer.* 29. 12. 12. *Luke* 11. 9, 10, 13.

4. *A.* Prayer is the making of our requests to God, by powring our hearts before him. i *Phi.* 4. 6. k *Psa.* 62. 8.

5. *A.* We must pray to l God alone, and none else. l *Psal.* 65. 2.

6 *A.* We must pray in the m name of Christ alone, and n of none else, trusting only upon Him, for making our Prayers accepted. m *John* 16. 23. n *John* 14. 6. 1. *Tim.* 2. 5.

Trusting upon him and none else, for making our prayers accepted?

Yes.

7 Q. *What rule or direction have we for the making of our prayers? With what affections we should pray and for what things?*

Q. *What is that you call the Lords Prayer? Repeat it.*

Is not Gods Word to be our rule and direction?

Yes.

And, Specially the Lords prayer, which Christ himselfe hath taught us?

Yes

Or, May we pray as we list?

No.

Or, For what we list?

No.

8 Q. *With what affections must we always pray, according to the direction of the Lords Prayer?*

Must we not alwayes pray in faith, as coming to a father, and one who hath all power?

Yes.

And, In humility, as to our heavenly Father, and the King of the whole world?

Yes.

And, In charity for others, as for our selves?

Yes.

And, Forgiving, as we expect forgivenesse?

Yes.

And, In thankfulnesse, as to him that ruleth all, and doth all for us?

Yes.

Or, May any of these be altogether wanting, and yet our prayer acceptable?

No.

9 Q. *What are we taught to pray for in the Lords Prayer, saying, Hallowed be thy Name?*

Is

7 *A.* The rule of our Prayers is 1. Gods Word, 2 specially the Lords Prayer. 1 *Ioh.* 5. 14. 2 *Mat.* 6. 9, &c. *Luke* 11. 2, &c.

A. Our Father &c.

8 *A.* the Lords prayer directeth us to pray in faith, and humility, and charity, & thankfulnesse.

9 *A.* When we say hallowed be thy name, we pray, that

God

Is it not that God may be infinitely honoured above us and all creatures?

And, Everlastingly glorified by us and all creatures?

Or, May we at any time take the honour of any thing wholly to our selves?

Or, Match our selves with God in any respect?

Or, Ascribe like honour in any respect to any creature that we do to God?

Or, Be carelesse of glorifying God in some thing or other, at some time or other?

And, Need wee trouble our selves at others neglect to glorifie God any way?

Or, When any thing is spoken or done to his dishonour, may we be carelesse of it?

10 Q. *What are we taught to pray for, saying, Thy Kingdome come?*

Is it not that Christ may reign throughout the World by his Word?

And, That in despite of Satan, and all other rebellious enemies?

And, Is Gods Kingdome and Christs Kingdome all one?

Doth Christs Kingdome any where take place, where his Word beareth not the sway?

Or, Need we trouble our selves, if Christ and his Word doe not prevaile

God may be infinitely honoured [q] above us and all creatures, and everlastingly glorified by us and all creatures. q *Psal.* 115. 1, 2. *Rev.* *Psal.* 103. 22.

10 *A.* When we say, Thy Kingdome come, we pray, that [r] Christ may reign throughout the World, [s] by his word in despite of Satan, and all other rebellious enemies. r *Psal.* 110. 1, 2, 3. *Rev.* 3. 11.

11 *A.* When

prevaile may where so long as we our selves are ruled by it?

Or, When Satan kingdome prevaileth, and any other rebellious enemies of Christ, may not be further ouer throwne?

11 *Q. When we pray for, saying; Thy will be done?*

Is it not that Gods will may be fully yeilded to at all times?

Or, May we not sometimes stand upon having our own will?

Or, Grudge that we are forced to endure Gods will?

Or, Give way sometimes to the lusts of men contraying Gods will?

And, Need wee trouble our selves, If Gods will be not done by others, doing as we do it our selves?

Or, If others ought to be forced, to endure Gods will, may not we be carelesse to see or heare it?

12 *Q. When we pray for, saying, Give us this day our daily bread?*

Doe wee not beg of God all needfull things for our bodily life and outward condition?

And, A blessing withall upon the things that are given us?

And, Freedome also from all hurtes

Or, May we be so confident of
our selves as wee need not aske
these things.

15 Q. *What are we taught*
to pray for, saying, deliver us from
evil?

Doe we not beg that we may
be kept from sin?

And,

Tes. freedome, from all
nature. y *Prov.* 30.8.
Psal. 119. a *Psal.* 27.8.

13 *A.* When wee
say, Forgive us our
trespasses, wee beg of
God whatever wee require
of us that he forgive us and
fer and satisfie for our
Tes. sins past, and to *d* as-
sure us that hee will
not. b *Psal.* 143.2.
No. c *Psal.* 79.8. *Psal.* 25.7.
d *Psal.* 51.12.

No. 14 *A.* When wee
say, Lead us not into
temptation, we beg of
God that we may not
meet with any *e* pro-
Tes. vocation to sin, and
Tes. may have *f* all helps to
grace. e *Prov.* 30.8.9.
No. *Psal.* 141.4. f *Psal.* 43.
3. *Psal.* 119.43. *Psal.*
141.5.

15 *A.* When we say,
Deliver us from evill,
wee beg of God to be
Tes. kept from *g* sin, speci-
ally

and, specially from living in
sinne?

A. To have all things bleſſed
vnto vs, our grace and ſalvation,
and to be kept from Satan and
Hell.

Q. Is any of this needleſſe to
be aſked?

Q. May we preſume to live
in ſin, and yet thinke to eſcape
Satan and Hell, and be ſaved?

Questions and Answers tending to explaine the *Sacraments*.

Question 1.

Q. WHat other meanes besides prayer, hath God appointed us to use, to confirme and increase our faith and grace?

Hath he not appointed us to use his Word and Sacraments?

Or, May we at any time willingly forbeare the use of them without offence to God, and hurt to our selves?

2 Q. *How will God have us use his word, that it may doe us saving good?*

Is it enough onely to reade it, without hearing of it preached?

Or, To heare it onely preached, without reading of it?

Or, Without hearing it read?

Or, Will it doe us any good either way, unlesse wee use it with delight, meeknesse, faith, and a faithfull desire to grow thereby?

3 Q. *How many Sacraments are there appointed by Christ?*

Are there onely two, namely Baptisme

A. To confirme and increase our faith and grace, God, besides prayer, hath appointed us to use his *a* word *&* *b* Sacraments. a *Col.* 3. 16. b *Matt.* 16. 16. *Luke* 22. 19, 20.

Tex.

2 *A.* We are both to *c* read Gods Word, *&* *d* heare it *e* preached and *f* read, with *g* delight, *h* meeknesse, *i* faith, and a faithfull *k* desire to grow thereby. c *John* 5. 39. *Acts* 17. 11, 12. d 1 *Thes.* 5. 20. e 2 *Tim.* 4. 1, 2. f *Act.* 13. 15. g *Psal.* 1. 2. h *Iam.* 1. 21. i *Heb.* 4. 2. k 1 *Pet.* 2. 2.

No.

No.

No.

No.

3 *A.* These are two Sacraments appointed by Christ, namely, Baptisme,

Baptisme and the Lords Supper?

Or, Are there more then two?

Or, Are there fewer?

4 Q. *What is a Sacrament?*

Is it not the applying of an outward visible creature to our bodies, as a signe, seale, or pledge from God of a like inward and spirituall grace to our soules?

Or, Is there a Sacrament where there is no open and visible signe?

Or, Where the outward creatures are not applyed to our bodies, but onely gazed on?

Or, Are the Sacraments bare signes, without any spirituall grace to our soules offered by them?

5 Q. *Who hath authority and power to ordaine a Sacrament?*

Hath not Christ alone authority to command any such use of any creature for a Sacrament?

Or, Hath any minor or companion of man any such authority?

And Hath Christ alone power to annexe any such grace with it?

Or, Can any man, or men of themselves promise it?

6. Q. *When is Baptisme outwardly in regard of the visible signe, or creature commanded to be applyed to our bodies?*

Is it washing the body with

Ter. Baptisme, and the

Ter. Supper, and

Ter. more. *Matth.* 28. 19.

Ter. *1 Cor.* 11. 23, 24, 25.

4. *A.* Sacrament,

Ter. the applying an out-

Ter. ward visible creatur

Ter. to our bodies, as

Ter. signe, seal, and pled

Ter. from God of a like

Ter. inward and spiritua

Ter. grace to our soule

Ter. *Gen.* 17. 11. *Rom.*

Ter. 11. *1 Cor.* 10. 16.

Ter.

Ter.

Ter.

Ter.

5. *A.* Christ alon

Ter. hath authority to co

Ter. mand the use of a

Ter. creature for a Sacra

Ter. ment; and alon

Ter. power to assure an

Ter. grace with it. *Mat.*

Ter. 7. 7, 8. *Col.* 2. 8, 9, 1

Ter. *1 John* 1. 16, 17.

6. *A.* Baptisme out-

Ter. wardly is washing th

Ter. body with water b

Ter. dipping, or sprinkling

...ater by dipping, or sprinkling...
...the name of the Father, &c.
Or may not any other creature
...water?
...And, Will sprinkling, the
...dipping
...?
...And, Will no other words do
...where there is not all
...three persons of the blessed
...Trinity named?

Q. What is the inward and
...spiritual grace in the faithfull
...?
Is it the vertue of Christs
...and of the Holy Ghost
...and new
...to the life of grace?
Or, Do any of the faithfull
...are baptized, passe of this
...life
Or, Do Infants, though
...inwardly baptized, partake of
...grace?

8. Q. *How often is baptisme to be administred to any one party?*
Must it be often administred to
...the same party?
Or, May it be if any desire it?
Or, Must it be to any one but
...once, and no more?
...And, Is it so becuse as we
...in the house but once naturally,
...so but once spiritually?

Q. 9. *How is it proved, that*
...*Infants born within the Church*
...*are to be baptized?*

...in the name of the
...Father, and of the Son,
...and of the Holy Ghost.
John 3. 22. & *Mat.*
28. 19.

¶ A. The inward
grace sealed to the
faithfull in Baptisme,
is the y vertue of
Christs blood and of
his Spirit, to the z wa-
shing away of sin and
new birth to the life
of grace. y *Rom.* 6. 3. 4.
1. *Pet.* 3. 21. z *Acts* 22. 16. y *Titus*
3. 5. *Ezek.* 36. 25.

§ A. Baptisme is to
be administred to any
one onely once, and no
more; because as we
can be borne but once
naturally, so but once
spiritually.

¶ A. Children born
within the Church are
to be baptised because
they

children were to be circumcised by Gods command?

Or, Is there any such difference between Circumcision and Baptisme, as for children to be admitted to the one and not to the other?

And, Is it not also a just proofe of it, because such children are within Gods Covenant, and so have right to the seale of it?

10. Q. *Since nothing can be required of children when they are brought to Baptisme, when is required of them afterward when they come to yeares of discretion, in consideration that they have been baptized?*

Are they not then bound to practise faith and obedience?

Or, Are they free from any such engagements, although their sureties that required baptisme for them did promise and vow it in their names?

And, Shall they feele any benefit of their Baptisme, when they come to yeares, without this?

Or, Faile to feele it if they practise this?

11 Q. *What is the Lords Supper outwardly, in regard of the visible gue or creature commanded to be applied to our bodies?*

Is it both eating bread, and drinking wine, in remembrance of Christ and his death for us?

Or, May we not onely eat

they were y Wont
be circumcised
because they
within Gods Cov
nant, and so have ri
to the seal of it. y Ge
17. 12. 2 Gen. 17.
1 Cor. 7. 14.

10 A. Children bo
tized are bound wh
they come to years
discretion, to practi
e faith & and obe
dience, and then th
shall feel the bene
of their Baptism
a Gal. 3. 26. b Ro
6. 3, 4.

11. A. The Lo
Supper outwardly
c both eating bre
and drinking wi
in remembrance
Christ, and his de

for 1 Cor. 11.23. 24,25,26.

12 A. The spirituall grace in the Lords Supper is *d* Christs body & blood, *e* nourishing our soules by renewing pardon for sin past, and grace against sinne hereafter. *d* 1 *Cor.* 10.16. *e* *Ioh.* 6. 53,54,55,58.

13 A. The body & blood of Christ in the Lords Supper is *f* only

Is it onely received by the faithful, and onely by their faith?

Or, Doe any else receive it, though they eate the bread, and drink the wine?

Or, Doe the faithfull themselves receive it with their hands and mouthes?

14 Q. *How often is the Lords Supper to bee administred and received?*

Is it often to be administred?

Or, Seldome?

And, Must it be received often?

Or, Seldome?

Or, May any keepe away at their owne pleasure, and come onely when they list?

Or, Are they excusable that refuse to come, becuse they have no leisure for worldly businesses?

Or, Because they have not repented of their sins?

Or, Becuse they are not in charity?

Or, Any such like excuse?

15 Q. *How must a man come to the Lords Supper?*

May a man come carelesly without preparing himselfe?

Or, Can a man prepare himself sufficiently unless he examin himself?

And, Doth not a man else eate and drink unworthily?

And, May any ignorant per-

sons

16 A. k They that eate and drink unworthily at the Lords Supper, are guilty of Christs body & bloody and eate and drinke damnation to themselves, if they repent not of it. k 1 Cor. 11. 27, 29, 31, 32.

17 A. When a man commeth to the Lords Supper, the things he ought examine himself about, are l repentance and m faith, & n thankfulnesse, and o charity: for a man is no Christian that is altogether without these. l Luke 13. 3, 5. m John 3. 36. n Col. 3. 15, 17. o Matt. 6. 15. 1 Cor. 10. 17.

18 A. A man may know that he truly repenteth, when he seeth sin so odious, and so p mischievous, as he

touching shall make him willing to sin againe?

Or, Doth a man truly repent that he sees he sins to be most odious and most hurtfull to him?

Or, Unlesse he resolve against all sin?

19 Q. *How may a man examine himself about his faith to see if he have indeed true faith in Christ?*

Is it not when he looks to for pardon and all good to his soule onely from Christs death, and looking at that, keepeth his soule from fainting utterly?

Or, Doth he truly believe that joyneth any creature with Christ in expectation of pardon and good to his soule?

Or, Whose soule so fainteth as he loveth not all for any good from Christ?

20 Q. *How may a man examine himself about his worthiness in Christ so, as he may know he is truly thankfull.*

Is it when he esteemeth Christs love and benefits above all others, and so desires to please him in all things?

Or, Is he truly thankfull that esteemeth the love of men or their benefits more than Christs?

Or, Equall to them?

Or, Any benefits in temporall respects equall to Christs?

Or, That is not moved by Christs

resolveth nothing shall make him willing to sin again?

Or, Doth a man truly repent that he sees sin to be most odious and most hurtfull to him?

Or, Unlesse he resolve against all sin?

19 Q. *How may a man examine himself about his faith to see if he have indeed true faith in Christ?*

Is it not when he looketh for pardon and all good to his soule, and looking at that, keepeth his soule from fainting utterly?

Or, Doth he truly believe that joyneth any creature with Christ in expectation of pardon and good to his soule?

Or, Whose soule so fainteth as he loveth not all for any good from Christ?

20 Q. *How may a man examine himself about his worthiness in Christ so, as he may know he is truly thankfull.*

Is it when he esteemeth Christs love and benefits above all others, and so desireth to please him in all things?

Or, Is he truly thankfull that esteemeth the love of men or their benefits more than Christs?

Or, Equall to them?

Or, Any benefits in temporall respects equall to Christs?

Or, That is not moved by

...ful love and benefits to de-
...to please him in all things?

21 Q. How may a man examine
...ther his charity be, as he
...ught to have true charity to-
...ard all men?

Is it when he loveth every one,
...en those that have wronged
...m, as he desireth God and men
...uld love him?

Or, Hath he true charity that
...ly loveth his friends who are
...ue to him?

Or, At the most those only
...at wron; him not?

Or, Pretending to love even
...e that wrong him, yet his
...art, and words, and dealings,
...e otherwise towards them,
...an he desireth from God and
...h men as love him?

21 A. A man may know he hath true charity toward all men, when he loveth w every one, y even those that have wronged him, as he desires z God or * men should love him. x *James* 2. 8,9. y *Mat.* 5. 43, 44, 45. z *Mark.* 12. * *Mat.* 7. 12. 1 *Joh.* 3. 18, 19.

FINIS.